

## XLIII CONGRESS—1ST SESSION

REGULAR REPORT OF PROCEEDINGS  
THE CONSIDERATION OF THE INDIAN APPROPRIATION  
COMPLETED IN COMMITTEE OF THE WHOLE.

HOUSE.—WASHINGTON, May 9, 1874.

**HOPES OF THE NEW CHURCH.**  
*Bishop Cummins of the First Reformed Episcopal Church.*

Bishop Cummins of the Reformed Episcopal Church preached yesterday morning at the Rev. W. T. Sabine's church, at Forty-seventh-st. and Madison-ave. The building was crowded to its utmost capacity, and the day being warm and the doors open, some of the congregation stood on the sidewalk for want of better accommodation. A portion of the prayers for the morning service were used, the opening prayers being read by the Rev. Marshall B. Smith of Passaic, N. J., and the Epistles and Gospels of the Communion service, with the Creed, by the Rev. W. T. Sabine. The Bishop then recited his text from St. Paul's Epistle to the Romans, verse 31: "If God be for us, who can be against us?"

He then said, this was his greeting to those there assembled, on this, the first occasion of his standing in person before them as a separate congregation. How changed was the scene since last he stood before them, and how God had been with them since that occasion. Then it was all discouragement and gloom; now it was all encouragement and joyousness. Now they were gathered together in their own church, and ministered to by their own ministers. Could it not be said that God was with them, and might not the apostle's words apply to them? "It was the word of God, and battle cry of the first Christian ministry."

Christians were but a little band, and earthly power

to help them. The world had cast their hope on Jesus, and the name of the warfare was "If God be for us, who can be against us?" That battle cry is theirs to-day. What are the other churches

have marked the work of the first Episcopalian church? The New was begun in black hearts. There

was no conspiracy, no faction, no secret revolution, no intriguing, no banding together of men with a view of destroying the Church, but the work of God which moved in and over each heart. He thanked God that his prayer had called a man, woman, or child to follow him. Some men had called him, "leader." This he pained him a great deal. He disapproved and disdained the title, but he accepted it. He had no desire to be a leader, but he was destined in connection with that great movement.

It was God only who had moved in the matter. He found a little band, without wealth, without numbers, and so far removed from the rest of the world, that even the name of man, of nation, of race, had been cast upon the little band, and that it had not even the work of God, where would the sheep have been to-day? What men has sustained the confidence of this little band? and that the work was begun, carried on, and carried on in the spirit of prayer, with a divine confidence in God.

**THE GAIN OF GODLINESS.**  
*The Rev. Dr. Fox of Tiverton, Mass., at All Souls Church (theatre).*

The pulpit at All Souls Church, at Fourth-ave. and Twenty-first-st., was occupied yesterday by the Rev. Dr. Fox of Tiverton, Mass. His text was taken from 1 Cor. viii. 1, at "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

Godliness is God-likeness, said he, or likeness to God. Two things may be alike, yet very different. A meadow and a mountain, a rivulet and a river, a drop and an ocean, a spout just bursting through the ground and the majestic oak that has defied the storms of a hundred years, are very unlike each other. At first what could be more so? The little stream that issues from a spring on the hillside and the Mississippi River, a twig of a common growth and the largest tree in the Yosemite, the mound in the grass against which your foot trips and your heart—would compare, or even contrast them. And yet with the greatest property they may be compared, for, unlike as they are in many respects, they are very nearly alike in others. Not only are their constitutions, elements, identical, but by all the invincible force of nature the less gradually expands the one and contracts the other, until at last, when it has expanded to its full, and the gentleman from Ohio (Mr. Gardner) had not then dared to oppose it.

Mr. GARDNER (sarcastically)—Had not dared. That

Mr. BECK (Rev. Dr. Fox) opposed Mr. Beck's proposition because he thought that its effect was to deprive the Indians of their lands, and that it was impossible for the country to support such a course.

Mr. STOWELL (Rep., Va.), to which Territory the proposition applied, said, "I do not see that the Indians were to be deprived of their lands, and that the country to support such a course.

Mr. FOX (Rep., N. H.)—The Government should deal justly with the Indians, and that would make honest men of them. Treaty stipulations should be honestly and sincerely observed, because of the very weakness of the Indians.

Mr. LOUIS BRIDGE (Rev. Dr. Fox), who has charge of the bill, denied that the effect of the reservation system was to make slaves of the Indians.

Mr. STEEL (Rep., W. Va.), to which Territories the proposition applied, said, "I do not see that the Indians were to be deprived of their lands, and that the country to support such a course.

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